

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

"Paganism, Atheism, Popery, and Deism have each had their day; each has fought its battle with the Gospel, and has left the field." So says my opponent, and happy would it be for the world, were it only half true. Paganism yet sways her ebony sceptre over a large majority of mankind, and will long reign triumphant, unless attacked by other than the puny weapons of my opponent—It needs other power besides, "the literal and logical sense of the Scriptures" to change the heart, and give a victory to the pure spirit of the Gospel. If *Atheism* and *Deism* have "left the field," never to return, it is cause of rejoicing; but I am much mistaken if the Gospel Soldier will not be again called to buckle on his harness and engage these Enemies of Christianity! When I read Religious Newspapers, and observe almost every enterprise of a religious nature, coupled with a scheme for raising money, a "cunningly devised" plan of beggary, and contrast these proceedings with those of our Lord and his disinterested disciples, methinks I see the Enemy scattering widely and thickly the seeds of Infidelity and Unbelief. As for Popery, whilst it has so many defenders amongst Protestants, whilst its errors and absurdities are publicly vindicated by my opponent, I can see little ground for the assertion, that it "has left the field." They who defend the doctrine of "three distinct and separate persons in the Godhead," are striving to maintain Popery in one of its distinguishing characteristics.

"The great Enemy of Truth at the present day is Unitarianism." So says Paul, his assertion however is gratuitous! it is miserably begging the question!—If by the term "Unitarianism," we are to understand simply a belief in but *One God*, I think it will puzzle Paul to prove this belief inimical to Truth. Every man who believes there is but *one God*, is in fact a Unitarian in the strict sense of that term; he that believes in the existence of *three Gods* may be a Trinitarian or Tritheist, it is not much matter which term we use, they mean the same thing, as may very easily be proved!!!

But says "Paul" Unitarianism "inculcates none of the peculiar doctrines of Christianity." It professes to receive the Bible as a Revelation, but tears it to pieces by biblical criticism!—Here again he begs the question! Is not the doctrine of *one God* a peculiar doctrine of the Bible?—And is there any sect who tear the Bible to pieces by biblical criticism, more than the Trinitarians? If biblical criticism be a crime, I know of no people who are more guilty of it than they; nor do I know any people who take greater liberties with the scriptures!

My opponent has made a pompous display of his learning in a tedious account of what *Unitarians do not believe*. This statement, which is wholly foreign to the point in discussion, is a religious fraud. In the first place, as applied to Unitarians generally, it is untrue. In the next place, it is intended to confound the religious Society I advocate, with others who hold different sentiments—An attempt unworthy the character of a professor of religion, but more odious when coming from a professed Minister of the Gospel. It is however, what we might expect from such a source. Theological Seminaries may make preachers, but they can neither confer divine grace, nor those amiable tempers which characterize a genuine Minister of the Gospel.

"The cardinal principle of this system, the rejection of the Trinity, Amicus in your name has already avowed; you will henceforth stand before the Christian public with the name of 'Unitarianism' on your front—Now if 'Unitarianism' mean simply the belief in only *one divine Being*, we shall not object to this application of it—It is certainly much more rational as well as more scriptural than the 'Tritheism' of my opponent. The idea of *one Almighty, Omnipotent, Infinite Being*, seems to us to be accordant with scripture and reason—The idea of *three*, with neither!! The word 'Unitarian,' dressed out as it pleases my opponent, looks ill indeed! but 'Tritheism' looks worse, in its own naked deformity!!!

I would not willingly brand the system of my opponent with a worse name than it deserves, but I think it so evidently 'Tritheism,' or a belief in *three Gods*, that no unprejudiced person can doubt it for a moment. In order to shew, that this sentiment is not expressed without due reflection, I will state a few arguments in its defence. The first of which I will extract from the writings of the celebrated William Penn, founder of Pennsylvania, published in 1668, under the title of "The sandy foundation Shaken."

"If there be three distinct and separate persons [in the Godhead,] then three distinct and separate substances, because every person is inseparable from its own substance, and as there is no person that is not a substance, in common acceptance amongst men, so do the Scriptures plentifully agree herein; and since the Father is God, the Son is God, and the Spirit is God, (which their opinion necessitates them to confess) then, unless the Father, Son and Spirit are three distinct nothings, they must be three distinct substances, and consequently *three distinct Gods*."

"It is further proved, if it be considered, that either the Divine Persons are *finite* or *infinite*; if the first, then something finite is inseparable to the infinite substance, whereby something finite is in God!—If the last, then three distinct Infinities, three Omnipotents, three Eternals, and so three Gods!!!

"If each Person be God, and that God subsists in three Persons, then in each Person are three Persons or Gods, and from three they will increase to nine, and so ad infinitum.

"But if they will deny the three persons or 'substances to be infinite (for so there would 'unavoidably be three Gods,) it will follow that they must be *finite*, and so the absurdity is not abated from what it was!—for that, of one substance having three subsistences, is not a greater [absurdity] than that an Infinite Being should have three finite modes of subsisting! But though that mode which is finite cannot answer to a substance that is infinite; yet, to try if we can make their principle to consist, let us conceive that three persons which may be finite separately, make up an infinite conjunctly: however this will follow, that they are no more incommunicable or separate, nor properly subsistences but a subsistence: for the infinite substance cannot find a subsistence in any one or two, therefore [it must find it in them] jointly. And here I am willing to overlook finiteness in the Father, Son and Spirit, which this doctrine must suppose!!!

"Again, if these three distinct Persons are *One* with some one thing, as Trinitarians say they are with the Godhead, then they are not incommunicable among themselves, but so much the contrary as to be *One* in the place of another! for if that the only God is the Father, and Christ be that only God, then is Christ the Father! So, if that one God be the Son, and the Spirit that *One God*, then is the Spirit the Son; and so 'round. Nor is it possible to stop—or that it should be otherwise; since, if the divine nature be inseparable from the three persons, or communicated to each, and each person have the whole divine nature, then is the Son in the Father, and the Spirit in the Son—unless the Godhead be as incommunicable to the persons as they are reported to be among themselves; Or, that the three persons, have distinctly allotted them, such a proportion of the divine nature as is not communicable to each other, which is 'alike absurd! Much more might be said to manifest the gross contradiction of this Trinitarian doctrine, as vulgarly received, but I must be brief."

If we look into the Athanasian Creed, as it is called, we shall find the existence of three distinct and separate persons in the Godhead asserted and defended, to each of which, in their separate capacity, is attributed Eternity, Incomprehensibility, Omnipotence, Equality! Now if they be distinct and separate, and possess these attributes, then, it inevitably follows, that there are *three Gods*! It only aggravates the absurdity to tell us they are *One*, for if they be distinct and separate this is impossible!!!

Now, how do the Trinitarians get over these palpable consequences of their contradictory scheme? Why, after writing volumes in its defence, and finding themselves swamped at last, they gravely tell us "it is a mystery," that is, it is impossible to understand it!—This is all very well, and if they had rested here, modestly professing a belief of what they acknowledge they know nothing, we might pity, but could not blame them! "A man is accepted according to that which he hath, and not according to that which he hath not." But when instead of this they take a different course, anathematizing and sending to eternal perdition, all who cannot believe both Mysteries and contradictory propositions, they lay themselves open to the merited censure of that Apostolic rebuke, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Rom. xiv. 4.

"Paul" thinks he has answered all my arguments. It may be so, I have not taken the pains to review them—but I will venture to say he has not refuted one of them. It is easy in Paul's way to answer an argument; to refute one is quite another thing! Let us have a specimen of his mode of answering me.—In a former number I asserted, "If God be one he cannot be three persons." Now how does Paul refute this plain truth? He does not even attempt it! His whole drift is to make "Amicus" a believer in absurdities as well as himself! "If God," says he, "be one, he cannot be two persons. It is no more impossible, contradictory, or incomprehensible that there should be *three in one*, than that there should be *two in one*, and you must hold to two in one, or renounce the Divinity of Christ." Now if it can be shewn that God and Christ the Divine Word, are one—the same divine power—the same creator—the same Omnipotent all wise Being, then it will appear that we are under no necessity either "to hold to two in one, or to renounce the Divinity of Christ!"—There cannot be a better evidence for this purpose than our Lord himself, who, speaking of his own divinity, says "I and my Father are one." John x. 30. The Evangelist in a very clear manner tells us the same truth, where he says "In the beginning was the word, and the word was with God, and word was God." John i. 1. These texts shew very clearly, not "how two separate persons can be two and yet one," but that God the Creator, and Christ the Saviour, are, as William Penn expresses it, "the same One, Holy, Just, Merciful, Almighty and Eternal God." For Christ, as the Apostle affirms was God manifest in the flesh." 1 Tim. iii. 16. "He was the power of God and the wisdom of God." 1 Cor. i. "He was Emmanuel, God with us." Matt. i. 23. He was in fine "the only wise God our Saviour." Jude 25. That power by which all nature was called into existence, is that same power which raised Lazarus from the Grave, restored the withered Arm, and blasted the fruitless Fig tree.

"God," said the Apostle, "was manifest in the flesh." This flesh which was born of the Virgin Mary, crucified under Pontius Pilate, laid in the grave and by divine power raised again, was no part of the Deity; it was mortal flesh. This is evident in that it died! The Apostle confirms this sentiment where he says, Heb. ii. 16. iv. 17. "He," the divine word, "took not upon him the nature of angels, but he took on him the seed of Abraham, and was tempted like as we are, yet without sin." "He was of the seed of Abraham according to the flesh." Acts ii. 30. It appears to me, that many have fallen into confusion and error, by failing to make a distinction between the *divine word*, and the *means* by which it was so marvellously manifested to the world! By keeping this distinction always in view, the most difficult scripture passages, relating to Christ, are easily solved.

At the close of my last communication I observed, that "the argument of my opponent drawn from one of the numerous anomalies of the Hebrew language, was below criticism;" I think so still—but as there may be some who think there is good argument in the sound of Hebrew Anomalies, and bad latin, I will, for their sake, spend a few minutes with a view to dissipate such an illusion!

"Paul" says "God is a plural being."—Now if this term conveys any definite idea to my readers I confess their perception is more acute than mine!—To me it appears perfectly incongruous—a contradiction in itself!—*Plural* means more than one. A *Being* is but one! Now can any thing be more than one and only one at the same time? The proposition involves a gross absurdity!!!

In order however to make us relish absurdities he attempts to garnish them with Hebrew scripture! But what do his arguments prove? Nothing at all, as I shall endeavour to demonstrate. He tells us *Elohim* (God) is a plural noun, and he finds it nominative to a singular verb. Now what is there wonderful in all this? He ought to know, if he knows any thing about the Hebrew language, that it is a circumstance by no means uncommon, to find plural nouns used with singular verbs, and vice versa; for the truth of which I refer him to Buxtorf, Parkhurst, Castellus, Robertson, Simonis or any other good writer on the Hebrew language. If Paul's theological notions have no better foundation than such anomalies, they will be very easily blown away! as he may rest assured, that Moses did not much concern himself with the niceties of modern Grammarians!

But how does Paul know that "*Elohim*" is a plural noun? If (*Elohim*) be plural, how does it happen that the (hay) be not dropped? Every novice in Hebrew learning knows, that singular nouns ending in (hay) throw it away before the plural termination (yod mem); as is the case where "Gods" is intended. Exod. xv. 11. "Who is like unto thee O Lord, among the Gods." In this place the word (*Elim*) without the (hay) is used. (*El*) is the singular as well as (*Elohim*) and when plural, (*Elim*).—*Elohim* appears to be used as a masculine singular noun—the (yod, mem) constitute it an bematic noun. Some copies have it without the (yod) for the (yod) as well as the (vau) is often a masoretic point—in the one case a long chirick, in the other a *cholem*. Moreover, if "*Elohim*" be used to indicate "three persons in the Godhead," how does my learned opponent account for the use of this word in reference to an *Idol*?—as in Exod. xxii. 20. "He that sacrificeth unto any God, (*elohim*) save unto the Lord only, &c.—1 Kings xviii. 27. "Elijah mocked them, and said—cry aloud, for he is a God, &c.—(*Elohim*)—See also Judges xvi. 23. and many other passages! And, how again, does "Paul" account for the use of this term in reference to a man as in Exod. xxi. 6. and in other places! In this passage, where our translators, without any warrant from the context, have rendered the word plural "*Elohim*" is used for a judge! Now what are we to infer from all this? Are we to conclude that *Idols* and *men* are *Trinities*?

With respect to the passage quoted by my opponent. John xxiv. 19. in which the adjective "*holy*" is plural, it is only necessary to oppose to it, 1 Sam. vi. 20. and Psalms xcix. 9. where the same adjective is connected with "*Elohim*" in the singular, to shew that nothing of the kind intimated by "Paul," could have been intended by the inspired writers; but that it is plainly an Idiom, an Irregularity of the language, which had not then been made to submit to the arbitrary rules of modern Grammarians.

That "*Elohim*" sometimes occurs as a plural noun, I shall not deny, but this is only one among the many proofs of the irregularity of the Hebrew language! "*Elohim* is used with adjectives, pronouns, and verbs both plural and singular!" see Judges viii. 33. 1 Kings xi. 5. 33. where it is applied without any change to a Goddess, Baalberith, the Idol of the Shechemites and Ashtaré, or Ashtaroth, the Goddess of the Zidonians.

That must be a weak cause indeed, which requires for its support, the grammatical construction of a Language, replete with so many anomalies. If as Paul asserts, a plural noun be used to shew, that God is a plural Being," and that plural noun be nominative to a singular verb, to shew the unity of this plurality, how does it happen, that in other places, the same noun is used with a plural verb as in Gen. xx. 13? Instead therefore of proving, what my opponent wished, this fact alone is sufficient to overturn his whole argument! Had there been a design on the part of the inspired Penmen, by the use of a plural noun with a singular verb, to teach the doctrine of "three persons in one God" the evidence of that design would be uniform and invariable—the contrary clearly proves the absence of any design of the kind. But if they had such a design, they were extremely deficient in a main point—for if they

prove any thing about plurality of Gods (or persons if "Paul" prefer the term) they as much prove *five*, or *five thousand*, as they prove "three," since there is not a word in any of the passages, implying *three*!

I will now recur to some of "Paul's" other arguments which seem intended to prove that Moses was mistaken when he said, "Hear O Israel, JEHOVAH our God is one JEHOVAH." Deut. vi. 4. In his proof No. 4. Address XXX. he says "The person who appeared to Abraham in the plain of Mamre (Gen. xviii. 1.) and who is called JEHOVAH fourteen times in that single chapter, is spoken of in the xix. chap. ver. 24, as a distinct person from JEHOVAH in Heaven." Thus in his gross and carnal conception he makes ONE JEHOVAH to stand upon earth, and call down fire from another distinct JEHOVAH in heaven!—As if he, who "fills heaven and earth, whom the heaven of heavens cannot contain," and who is therefore equally present in all places, could be divided!!!—As this is an absurdity and impossibility, Paul consequently believes in a plurality of Gods! If "Paul" will be "honest" to himself he must perceive, that so far as he had any definite ideas, when writing the above paragraph, it was that of at least *two distinct Gods*, the *One* in heaven (somewhere in the clouds I presume as that is where the fire and brimstone seems to have come from)—the other on the Earth, this little planet, this speck in the immensity of God's works!!!

From the sentiment expressed by "Paul" in the above recited passage, it is undeniably evident that the "persons" which constitute his compound Deity, are *finite*! *One* can be in *one place*, whilst the other is in another! And as he is pleased to allow his "trine God" the attribute of infinity, it follows of course that *three finite persons can make an infinite one*!!! Admirable logic!

"The name JEHOVAH, it is well known, implies self existence, Independence, Immutability and Eternity, and is therefore the incommunicable name of the only God." So says Paul! and yet he tells us that the JEHOVAH to whom Abraham prayed, is a distinct person from JEHOVAH in heaven! of course, there must be two self-existent, Independent, Immutable and Eternal Jehovahs!!!

"But why has God plural titles, and plural attributes, if He be not a plural Being?" that is why has God more titles than one, or more attributes than one, if he be not a compound Being; if he be not *three persons*, and yet not *three persons*, but *one person*? If there be any meaning in this question, it is, that plurality of titles or of attributes implies a compound mode of existence! And so, when we find a man who has the attributes of Understanding, Will, and Memory, and the titles of L. L. D. F. R. S. P. S. A. M. P. &c. attached to his name, we are to consider him a plural Being—a kind of a trinity!!!

Upon "this infinitely important" kind of logic, Paul thinks "the whole Christian system hangs." "Amicus" has a better opinion of the Christian System than to suppose it hangs upon absurdities. "The Divinity, the Atonement, the intercession of Christ, the divinity of the Holy Spirit, the inspiration of the sacred penmen, and hope of salvation" through Christ, are all consistent with the unity of God—they were believed by the primitive Church, long before the doctrine of three persons in one God, was invented, and they will remain to be the faith and consolation of the experimental Christian, when it is swept away among the other errors and inventions of Popery and the Popish church!

"We acknowledge [the doctrine of three persons making one person] is a mystery!" If he had been candid enough to acknowledge, it was an *absurdity*, a *contradictory proposition*, his cause would not have been more injured, than by his attempts to defend it!

"We rely for proof solely on Revelation, and only use reason to determine the grammatical and logical sense of that revelation." It appears however, that he relied upon the revelation of Athanasius and the Bishop of Alexandria, instead of the Bible, and has used or rather abused his reason in the defence of ungrammatical and illogical propositions, "that three are one and one is three, and yet that three are not one nor one three.

"We shall not attempt to prove the Unity of the Deity but take that for granted." But no sooner does he take it for granted than he attempts to prove that the Deity subsists in *three distinct and separate persons*! all having self-existence, Independence, Immutability and Eternity!!!

"We shall not attempt to prove that the word 'Person,' when applied to the Deity means precisely the same thing, as when applied to men, but simply, that no other word will do as well to express the distinction between Father, Son and Spirit."—"Paul" has done well to tell us what the term *person* does not mean! But he would have done better if he had told us what it does mean!—It means, I suppose an indefinite something, for Trinitarians to use as a kind of Trumpet, through which to cry "Heresy," and defame their sober Christian neighbours! But is it not surprising that those Orthodox professors who pretend to make the Bible "the supreme and only standard of faith and practice" who tell us about the *plenary* inspiration of the Scriptures, should have the boldness to insinuate, that this supreme standard, this *only rule*, and the *inspired penmen*, are all so defective, as to give us no other word that will do as well as a term of their own invention—and which, after all, that champion of Trinitarianism, Dr. Miller tells us he does not understand?

AMICUS.



From the C. Herald.

# CONVERSION OF DR. STOCK,

Of Bristol, Eng. from Socinianism, to a full belief in the divinity and atonement of our Lord Jesus Christ.

We have lately received a letter from England informing us that Dr. J. E. Stock, a physician formerly well known in America, where he resided seven years, had in November last, sent in his resignation as a manager in the Unitarian connexion, and his renunciation of their tenets; having become a convert, from a full conviction that those tenets are not conformable to the oracles of God, after having sturdily combatted every argument on the subject, and after having critically studied the Sacred writings in the original languages, for the purpose of better ascertaining the meaning of those passages which have a special bearing on the subject.

It appears that the Rev. Mr. Vernon,\* a worthy Baptist minister settled in the vicinity of Bristol, was providentially the chief instrument in exciting the attention of Dr. S. to a particular inquiry into the nature of his belief, and in leading him to an earnest and prayerful searching of the Scriptures of truth, which finally resulted in his abandonment of his former opinions, and in his embracing the Trinitarian faith.

The case of Dr. S. is in our opinion, a very interesting one. It has been the subject of much conversation in England, and has awakened considerable interest also in this country. Shortly after he made up his mind to leave the Unitarian communion, he wrote a letter on the subject to his friend, the Rev. John Rowe, a minister in that connexion. This letter was not intended nor expected by the writer to have a circulation beyond a very limited circle. As its scope had been much misunderstood, or misrepresented, and some detached passages had found their way in various directions, (without, however, attaching any blame to his friend in whose possession it was) Dr. S. at the solicitation of some pious and valuable friends, and with a view to do justice to himself and to the truths which he had embraced, ordered a few copies of this letter to be printed for the use of those friends. One of them has recently been transmitted to the editor of the Christian Herald for publication. He cheerfully complies with the desire of his worthy correspondent, in the hope that it may tend to the edification of those who build all their hopes of eternal life upon the atonement and perfect work of an Almighty Saviour, "God manifested in the flesh;" and may be useful, by the Divine blessing, in inducing others to use the means pursued by the writer of it, in order to come to a knowledge of the truth, as revealed in "the holy scriptures, which are able to make wise unto salvation, THROUGH FAITH WHICH IS IN CHRIST JESUS."

The following is the Letter above alluded to.

Clifton 9th of Nov. 1816.

MY DEAR SIR,—I scarcely know in what terms to begin my letter, or how to communicate to you the object of it. Yet I am anxious to be the first to convey to you the intelligence; because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect by which I could wish that it should be accompanied. It will surprise you to be told, that it has become with me a matter of absolute duty to withdraw myself henceforth from the Lewin's Mead Society.

Yes, my dear Sir, such is the fact.—In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend. I found him very ill; so much so, that his other medical attendant and myself have since judged it necessary that he should suspend all his public labours. After attending him here for two or three days he removed to Downend, where I have since continued to see him about once a week. He felt it a duty to endeavour to lead me to reconsider my religious opinions: and at length, with much delicacy and timidity, led to the subject. I felt fully confident of their truth, and did not on my part shun the investigation. For some weeks his efforts did not produce the smallest effect; and it required all the affectionate

\* Mr Vernon was about the same time the means of leading two daughters of a Socinian minister in the same neighborhood to an inquiry into the foundation of their creed, which ended, in their abandonment of it, as contradicting the word of God, and in embracing, as it is hoped, the truth as it is in Jesus.

A more recent communication informs us of the happy death of Mr. Vernon.

patience of his character to induce me to look upon the arguments on his side as even worth examining. This spirit of levity, however, was at length subdued, and restrained by the affectionate earnestness of his manner. Now and then he produced a passage of scripture which puzzled me exceedingly; but, as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began, however, sometimes, to consider, whether it was not possible that his observations might contain some truth; and of course was led to examine them with more care and impartiality.

It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was dispatched about this period. I advert to this circumstance, because it marks a curious, though, I fear, not an uncommon feature in the human mind. I must however make the avowal, that it was precisely about the interval that occurred between the preparation and the dispatch of the letter alluded to, and of that to you, and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind. Such, however, was my hostility to the sentiments to which these doubts pointed, that I resisted every suspicion of this kind. I treated it as a mere delusion of the imagination; I felt ashamed even to have yielded to such suggestions for a moment; and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact I seemed to seek, in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.\*

The letters were sent, and the respective answers received. Still my weekly visits to Mr. Vernon were continued; I still investigated the subject with constantly increasing earnestness; yet I was unaltered; and even when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them; but, on the contrary, rejoiced in anticipating the future triumphs of Unitarianism.

Here, however, my triumph ceased.—Almost immediately afterwards my doubts returned with tenfold force. I read; I was perplexed. Often, very often, I wished that I had not begun the inquiry. I prayed for illumination; but I found my mind daily becoming more and more unsettled. I have now laying before me a sheet of paper on which I wrote down some of the thoughts of this period, while under their more immediate presence, as if to relieve my mind by thus divulging them: for they were disclosed to no human ear. I copy from them this passage:—"If the attainment of truth be not the result, I am sure that the state of mind in which I have been for some time past is not to be envied."

I think that it was about this time that you returned home. When I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale." Pale I was, I have no doubt; for my mind was full of thoughts that chased each other like a troubled sea; and your return, and the vivid recollection of the letters which it excited, had not tended to calm the attention. In addition to this, I had been in the habit of pursuing the inquiry, night after night, to a very late hour.

Such continued to be the state of my mind during the latter end of September and the whole of October. Towards the end of this month the evidence for the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase. But it was not till this very week that conviction came, and that my mind unhesitatingly and thankfully accepted the doctrines of the Supreme Divinity of our Lord and Saviour Jesus Christ,—of atonement, or reconciliation by his precious blood,—and of the Divinity and Personality of the Holy Spirit.

\*To elucidate this paragraph, it may, perhaps be proper to state, that Dr. Estlin, the senior minister of Lewin's Mead, having announced his intention to resign that office, the congregation met and voted an address of thanks to him for his services. Sometime afterwards they met for the purpose of electing a successor. Their choice fell upon Dr. Carpenter of Exeter, and an invitation was accordingly sent him, which was accepted, and his acceptance was accordingly announced in another address to each of their ministers. The writer of the above letter was requested to be the organ of expressing the sentiments of the Society upon these several occasions; a request with which he cheerfully complied.

I do not, my dear Sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions that I have embraced, that since this investigation began, I have regularly gone through the New Testament as far as the Epistle to the Hebrews; (the Gospel of John I have read through twice;) that not only every text which has been differently interpreted, occurring in this large portion of the New Testament, but also those referred to in the controversial volumes mentioned below, were carefully compared with the Original, with the improved Version, with Mr. Belsham's explanation in his *Calm Inquiry*, and frequently with Dr. Carpenter's Unitarianism the Doctrine of the Gospel; and that the reference to the Psalms and the Prophetic Scriptures, which occurred in the New Testament or the other writings alluded to, were also examined in Dr. Priestley's Notes on the Scriptures. For I am possessed of, nor have I seen, one orthodox Commentary on the Scriptures, (with, I think, one exception, in which Dr. Campbell's Annotations on Matthew xxii 41 *et. seq.* were shewn me.) The Controversial Books on that side which I have used in this inquiry, are Mr. Wardlaw's two books,\* Simpson's Plea for the Divinity of Jesus, (of which at this very moment not even a third part is cut open,) Dr. Lawrence's Critical Reflections, &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind as to the authenticity of the introductory chapters of St. Matthew and St. Luke, (a sermon on the Atonement by Mr. Hull, six Letters, by Dr. Pye Smith to Mr. Belsham, and Notes taken down from two Sermons preached by Mr. (I believe now Dr.) Chalmers, of Glasgow, upon the following texts—Psalm lxxxv. 10. and Romans viii. 7. Yet these few helps to the better understanding of the Holy Scriptures, though counteracted by the volume above cited, by long association, by frequent references to other Unitarian volumes in my collection, and by the various arguments on that side which memory was constantly suggesting, have ultimately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the Father of Light; from whom cometh down every good and perfect gift, if I did not avow my conviction, that to these means, the teaching of his Holy Spirit has been superadded; for I can, in His presence, affirm, that during the latter part of the inquiry more particularly, the Scriptures of truth were never opened by me without profound and fervent prayer for illumination; and almost always with reference to our Lord's promise in St. Luke, chap. xi. verse 13. Indeed, my dear Sir and Friend, I was in earnest. A change so awful, so unexpected, I may add so improbable, which four months ago only, I should myself have said was impossible has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change, I fully expect. I am sure that I well deserve it; for no person would have burst out more loudly against such an alteration in the views of another, than myself. Nor ought I to omit to add, that my excellent friend, Mr. Vernon, while I was communicating to him the conviction that I had received, and my expectation of being ridiculed for such a change, observed to me that I certainly must expect it, but he hoped that I was prepared to forgive it. I trust that I shall be enabled to do so.

Upon reviewing this last sentence, my dear Sir, I feel myself bound to say, that in stating this, I hope not to be understood as anticipating anything of the sort from you, or from your venerable colleague. No! however you pity my delusion, I feel assured that you will do justice to my motives.

My dear Sir, I have extended this letter to a much greater length than I had any expectation of doing when I began it. I began it with alluding to my regard and respect for you. Will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate prayer—that you and yours, and all who are near and dear to you, may be brought to the knowledge of the truth? I feel it to be my duty to conclude thus, and I shall stand excused. And, Oh! how much is that wish enkindled, when I recollect the seriousness and solemnity of your manner in prayer,

\* Discourses on the Principal points of Socinian controversy, and Unitarianism incapable of vindication.

and your impressiveness in preaching! How do I wish that endowments of such value were consecrated to those views which I have received!—But I feel myself getting upon tender ground. It is difficult to word such a wish without appearing arrogant, or presumptuous; and yet nothing is further from my heart than either of these feelings. Believe me to be, with sincere regard, yours, my dear Sir, J. E. STOCK.

Rev. John Rowe.

P. S.—I know not whether it may not be unnecessary minute to add, that during this inquiry, I have read through Scott's Force of Truth, and the letters connected with it in Newton's Cardiphonia, and Newton's Narrative of his own life; but it is my wish to omit nothing. I ought also to state, that once, and but once, I have entered another place of worship (Castle Green,) when Mr. Thorpe repeated a Thursday evening lecture on the Trinity; but this produced no conviction at the time although the recollection of it has, perhaps been useful to me since.

From the Boston Recorder.

## SANDWICH ISLAND MISSION.

Extracts from the Journal of the Missionaries.

The journal of this mission lately received, occupies the space of nearly one year; that is, from Nov 19, 1820, to Nov 12, 1821. Besides the public journal, we have a lengthened and highly interesting journal, kept by Mr. Bingham, during a visit of three months on the island of Atooi;—containing, amid a variety of other notices, several animated descriptions of natural scenery, and of the manners and customs of the natives. These communications will secure as great a space in the Herald, as we can consistently afford them; and we think our readers will find their interest increase as they proceed.—It should be remembered, that, at the commencement of this journal, the mission had been established at Woahoo but seven months.—[Herald.]

Nov. 19, 1820. Sabbath. To-day our little congregation consisted principally of the natives of the island. The text was chosen with some reference to the design of a number of our pupils and others, to go on the morrow to people an uninhabited island near the equator;—"But now they desire a better country, even an heavenly," Heb. xi. 19. The sermon was interpreted by Honore, and was heard with attention. It grieves us to think, that a precious number of our beloved pupils, in whose dark minds the light of the Gospel begins to dawn, are now to be removed from the privileges, which they have enjoyed; no more to attend with us at the public altar, or to listen to our instructions.

On the following day, nine of the pupils were taken from the school to settle the island above referred to in N lat. 4° 10' W. long. 100°. Some of these were among the most promising members of the school, and expressed much regret at parting with their instructors and privileges. They were furnished with Bibles, Testaments, school books, miscellaneous books, garden seeds, &c. with the hope that they might form the germe of a society ultimately to be blessed with all the advantages of civilization and christianity.]

Encouraging prospects at Atooi.

28 To-day Mr. Chamberlain returned from Atooi, having been absent 19 days. He left the brethren in prosperity, enjoying the favor of the king, and proceeding with the schools, the acquisition of the language, and other appropriate duties. Thus far our expectations with respect to Atooi, have been fully answered. Tho. Hoomehoo, (G. P. Tamoree) appears to be friendly to the mission, he has but little influence at present, and it is to be feared he will have still less, without a thorough reformation. It is upon his father, that the brethren rely for the most important patronage. The king was pleased with the visit of Mr. Chamberlain, and with the letters sent him.—To Mr. Bingham he writes—

Atooi, Nov. 17, 1820.

Dear Sir,—I received your letter, and I am very glad you wrote to me. I should be very glad to see you. I like to see all your good people that come here. I take good care of them. I never see so good people stay here before. To conclude;—*aloha.* Yours, &c. TAMOREE.

Thus have we repeated testimonials, both of his improvement, and of his high satisfaction with the mission.

With respect to their school and to their



general propriety, Mr. Whitney writes;—"God's mercies still continued; and though it falls not to the missionary to drink of an unmingled cup, we have cause for eternal thanksgiving. Our little school still continues to prosper. The youth, I think, are becoming more and more interested in learning. We often look upon them as Obookiahs, Hopoos, and Honorees in miniature."

*Letter from the Governor of Kamtschatka*

Dec 5. To-day the brig Pedler returned from the north, and our friend, Capt. Pigot soon called upon us, having visited the Russian settlement at Kamtschatka and Norfolk sound. He passed through Beering's straits on a fair day, and had a fine view of the two continents at once. He penetrated as far north in the Frozen Ocean, as Kotzebue's sound, which is properly a large bay, making into the American continent, and was lately discovered by the navigator, whose name it bears. There the Pedler fell in with two Russian ships of discovery which may, perhaps, visit these islands.—But we are specially interested in a communication from the Russian governor of Kamtschatka, addressed to Mr. Bingham, as a missionary to the Sandwich Islands, bearing marks of the spirit of the age, and of more than the ordinary interest of a respectable stranger, in favor of our own enterprise. The letter is dated

*Kamtschatka, St. Peter and St. Paul, Sept. 5, 1820.*

Rev. Sir—With exalted sentiments of Christianity, I had the happiness to peruse your evangelical epistle, which was handed me by Mr. Clarke.

I cannot help observing, that its date, with the important contents, and the auspicious events of the Sandwich Islands, which prepared the way for your great work, appear to me to be stamped with something marvellous. The deep impression, which this glorious event has made upon my mind, continues yet to occupy my imagination; and I firmly believe in the interposition of divine Providence in behalf of your undertaking.

I beg you will accept my warmest thanks for the favor you have done me, in communicating news so gratifying to my feelings, and you shall have my fervent prayers unto our Lord, for the preservation of your precious life, consecrated for the happiness of the people, where you have devoted yourself to pass the remainder of your days, and where all your enjoyments and labours are closely connected with eternity.

You wish to know, honored Sir, the moral condition of the people of Kamtschatka. I have the satisfaction to inform you, that, except a few wandering tribes all the aborigines enjoy the sweet blessing of the Gospel of our Lord, and even these wandering tribes are visited by our priests, to recommend to them the principles of Christianity; but, since through all the extensive empire of our much beloved sovereign, so justly styled by you, the "great patron of benevolent institutions," the character of the pious and devoted missionary stands so high, that they need not doubt his protection, but rather command it, wherever the name of Alexander is pronounced;—I should be very happy to see any missionaries, who would choose to visit the peninsula of Kamtschatka, and offer them all the assistance in my power.

I have the honour to inform you, that, as I am now about to send our post away for St. Petersburg, a copy of your epistle is prepared to be transmitted to our Minister and the President of the Bible Society, Prince Gallitzin, who will not fail to present it to our emperor. I am quite proud of the idea that Kamtschatka's post, barren by itself, will announce, this time, to all Christendom, the most glorious event for the kingdom of our Lord of heaven and earth.

With sentiments of high esteem, yours faithfully,

PETER RICKORD.

P. S. You will oblige me very much, should you deliver the enclosed, personally to the king Tamahama, 2d.

[It is pleasant to know, that this new correspondence may be the means of giving joy to many of the friends of Christ in Asia and Europe, as well as in America; and to think, that this little band of pilgrims, away in the uttermost parts of the earth, have found a friend and neighbor, even in Kamtschatka.]

*A Native Dance.*

20. To-day Mr. Bingham witnessed the *hoodah-hoodah*, or public dance, which is said to be in honor of Reho-reho, and the expected heir of Pitt, (Krimakoo.) It has continued eight or ten days, and will prob-

ably continue till after the king arrives even if that should be delayed three or four months. The scene of the play is a large yard, contiguous to the house of the governor.—The ground is covered with rushes brought by the dancers, chiefs, men, women and children.—Those who danced, were arranged in seven long rows; and when one moved, all moved in the same way; and, though they advance and retreat, turn around, incline to the right or left, and employ a great variety of extended motions of the arms, legs and body; there is no interchange of situation, nor material change of relative situation among them. The musicians, or those who sing and violently beat with a small stick upon a longer one, thus measuring the time with great exactness, and also by stamping their feet upon the ground,—are arraigned in two long rows behind the dancers, having their leader in front of them. Those who dance, often sing with the musicians, and sometimes one female voice alone carries on the song, while all the rest are silent. The female distinguished to-day as the singer of the *solo*, was taken prisoner when the rebel chief, Koakalala was killed.—One of the musicians, being asked what number of men and women were engaged in the dance, replied in their method of enumeration, "three forties and three tens of men, and three forties of women;" that is, 270 in the whole.

[At the close of the day it was discovered, that, in an enclosure, near the gate of the yard, the natives had set up a small image, dressed out with tappa and beads. On being interrogated as to its nature, they said it was *Alooh hoodah-hoodah*, the god of the dance; though, on being further questioned, they said, "it is play." This is probably the idol, which Hopoo calls the *singing god*.—The following are the reflections of the missionaries on this occasion.]

What is the real design of setting up this lying vanity, it is difficult to tell. It seems the master of the hoodah-hoodah found it somewhat difficult to preserve perfect order in the play, without resorting to some such expedient as that of setting up an idol, or reviving at least a part of the taboo system. Some were unwilling to acknowledge the authority of such a deity, particularly as it was contrary to the views of the king. Some refuse to submit to the restraints of the taboo system, because they were convinced of its folly, and others, on account of the intolerable task which it imposed; but others still, feeling the evil of living without any god, chose, as a lesser evil, to have what is confessedly a false god. None but Jehovah knows their hearts; but so much as this appears probable, that, were not idolatry an intolerably heavy burden, we should have distressing reason to fear, that, in spite of the light of revelation, which begins to shine here, and the efforts of Christians to establish the kingdom of Christ, a great portion of the people would return to their abominations. [To be continued.]

*From the London Missionary Register.*

REGENT'S TOWN—SIERRA LEONE.  
*Instances of the Influence of Religion on the Recaptured Negroes.*

From the communications of Mr. Johnson of the Church Missionary Society, we extract some exemplifications of the powerful influence of true religion on the minds of his people.

"The following remarks of one of the Christian Negroes form a simple and forcible illustration of the Apostle's words—*I was alive without the law, once, but, when the Commandment came, sin revived, and I died.*"

"Yesterday morning, when you preach, you shew we that the Law be our schoolmaster to bring us to Christ. You talk about the Ten Commandments. You begin at the First, and me say to myself, 'Me guilty!'—the Second, 'Me guilty!'—the Third, 'Me guilty!'—the Fourth, 'Me guilty!'—Then you say the Sixth—*Thou shalt not kill.* Me say, 'Ah! me no guilty! me never kill some person.' You say, 'I suppose plenty people live here, who say—no guilty of that.' Me say again in my heart, 'Ah! me no guilty.' Then you say, 'Did you never hate any person?—did you never wish that such a person, such a man, or such a woman was dead?' Massa, you talk plenty about that: and what I feel that time, I can't tell you I talk in my heart, and say, 'Me the same person!' My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think

me kill ten people before breakfast! I never think I so bad. Afterwards you talk about the Lord Jesus Christ, how He take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me, I shall go to hell forever."

Every sincere and watchful Christian will recognize his own enjoyments and conflicts, in the following declarations of a Negro woman:—

"A woman said, 'First time when I begin to pray, and when I see all bad things, I go plenty times to pray to the Lord Jesus Christ to pardon all my sins; and then I feel glad very much, because Jesus Christ come into the world to save sinners. When I go out, I pray—in the road, I pray—in the farm I pray—when I get in the Market among plenty of people, I pray—I always pray. That time my heart live upon the Lord Jesus Christ: when I get up, I pray—when I lie down, I pray—and when I see some of God's people, I glad very much: I talk to them, and tell them what the Lord do for me. But, this time, I don't know how I stand. Suppose I pray, my heart runs away from me; and when I get up from my knee, I don't know what I been say. Oh! my heart bad past every thing! I don't think I live in the right way: I don't know what to do with myself. O Massa, I curse, I lie, I thief, I do every thing that is bad.' "Do you really live in these things?" I asked—"Me do them all," she replied, "with my bad heart: suppose the Lord no help me, I should do them all with my hands, my mouth, and my feet. But all of them bad things live in my heart, and that trouble me much. Here she began to weep, and the conversation ended: but not without advice suited to her state."

One of the Communicants who was sick, manifested a tenderness of conscience, which may serve to stir up others to watchfulness:—

"Went to see a sick Communicant. When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind to tell me. He answered—"them words you talk last Sunday live in my heart." (The text was Rev. iii. 19.) "I went to Freetown, sometime ago; and met with some of my country people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I do not mind that. Then them people do very bad—they curse, they drink, an do very bad. They tell me to stop all night. I no like it. But, by and bye, I stop: and, Oh Massa! what plague me much, is, I laugh when they talk bad. Next day I go home, and oh! how my heart strike me when I go in the road; and, when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes, I only strong enough to go to church; but get no peace in my heart when I hear the word of God. All is against me." Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the Father, after having punished his child; and that our Heavenly Father, in like manner, mercifully, through the Saviour's merits, receives His children, and forgives their backslidings freely."

JEWS EAGER FOR THE SCRIPTURES.

*From the London Jewish Expositor.*

LETTER FROM MR. M'CAUL.

*A further account has been received from Mr. M'Cauley, which will be read with interest.*

Posen, March 22, 1822.

My dear Sir,—I shall now proceed to give you some account of our proceedings, since Mr. Becker's of the 3d of March. That described the immense concourse of Jews, that stormed our lodging, Saturday the 2d. The following morning they again assembled in great numbers, so early as half past seven, but we declined giving any tracts, as we did not wish that any tumult should take place on the Sabbath. They remained before the house until half past nine: in the evening they reassembled, but finding that no books were distributed, they went away quietly. Monday morning at eight o'clock, they again began to visit us, and Saturday's scene would

have been repeated, if the government had not kindly sent to our assistance a gend'arme. The Police director also visited us, and gave the necessary directions to preserve order. No more than five Jews were permitted to enter at once. We thus continued to distribute until twelve o'clock, when the small provision of tracts by us, compelled to desist, in order to preserve some for the following days. The number of tracts distributed, amounting to 183, that of Testaments, to 24. The following days crowds of Jews came again, and so the whole week, so that our stock was soon exhausted. It is remarkable that every Jew, without exception, who has visited us since our arrival, asked for the New-Testament. We had but thirty with us, these we lent: eleven have been brought back, and again lent to others; in addition to our own, we procured a dozen of German Testaments from the Bible Society, which we have also lent. Three young men who had borrowed New-Testaments from us returned them, declaring their belief of the truth therein contained, but not yet strong enough to renounce all for Christ's sake. These and many other examples, show how good is Dr. Pinkerton's advice not to look for individual conversions, but quietly to sow the seed where we have opportunity—now is only seed time, and it would be premature to look for that fruit that can only be had in the great harvest. The want of books did not at all prevent the Jews from visiting us—almost every day many have come to converse upon the Christian religion, and the only bitter spirits that we have seen, were some Jews who have been in England. One middle aged man remained here, one morning, for near three hours, reading with Becker Mr. Simeon's 'Gospel contained in the Old Testament,' and hearing his remarks. I was in the mean time occupied with several others, discussing various prophecies relating to the Messiah, especially Hosea iii. 5. One young man when he heard me remark, that we only sought those things, which we were not in possession of, exclaimed with great earnestness, "I will go and seek the Lord my God, that I may find him;" amongst the many persons who came to converse with us, were two several parties, the one consisting of five the other of four old Jews, particularly astonished us. They did not come for tracts, as they themselves told us, but to discourse with us, if we permitted them; each party remained about an hour, and heard us with the utmost attention, and without the least contradiction: what they had to object, which was very little, they delivered with a mildness and meekness of spirit which gratified us exceedingly. The spirit of inquiry has also seized some of the young men who study with the Rabbi. They assemble in the house of a certain teacher, at night, to read the N. Testament, and to examine the proofs advanced for the truth of Christianity. We have distributed 413 tracts which we brought from Warsaw, about 130 cards, and have lent New-Testaments successively to more than fifty persons. We have in addition, distributed 120 tracts and six Testaments, being part of a supply received from Sir G. Rose; amongst the applicants of the latter, was a messenger from the head rabbi at Kempen, a famous Jewish town, twenty-two German miles distant. The under rabbi came himself for one. The rabbi from Bromberg also sent to us, but we had not one at the time. Last week Becker made a small tour to visit several towns in the neighborhood of Posen, he will send the particulars the next post day; during his absence, I was not allowed to be idle, as (two days) after he set out, I had more than seventy Jews to visit me. I had also conferences with pious Christians, who expressed a wish to establish a Society here. Monday evening, D. V. will be the first regular meeting, when all things will be officially arranged, so that by the next post, we hope to send you a full account of the Posen Society for promoting Christianity among the Jews. I am your's &c.

A M'CAUL.

HINDOO SUPERSTITIONS.

PULO PENANG

Some extracts from the journal of Mr. John Inse, one of the Missionaries of the London Missionary Society, at this station, will illustrate both the folly and the cruelty of Heathenism:

*Folly of Heathenism.*

"I went to witness the great idolatrous feast of Shaou and Tseou. When we arrived at the Temple, it was surrounded by a vast concourse of people, whose appear-



ance was very like that of a fair in England. Opposite the Temple, was a stage erected for play actors. On one side of the temple there was a large paper idol, called Tasze-yay. I suppose 14 feet in height; a most distorted figure, painted various colours, with large glass eyes. Immediately before this idol was a long table, set out with all kinds of provisions, interspersed with small paper idols. At the end of the table, furthest from the idol, were a number of carpets spread on the ground, on which sat half a dozen Priests, worshipping the God, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals, also made of paper. The whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper; the most valuable of which were covered with gold leaf. These papers the idolaters burn, and most firmly believe that they become money in the world of spirits!

"This feast is considered as one of pure benevolence, being celebrated in behalf of those poor bereaved spirits, who have no relations to mourn for them; to supply them with clothes, money, &c.: to rescue them from Tartarus, and exalt them to higher and brighter regions.

#### Diseases ascribed to the agency of the Evil Spirit.

The Cholera Morbus made its appearance in this island. When visiting the schools I found very few boys; on inquiring the reason I was informed, that, in the present sickly time, their parents were fearful that they would read in the scriptures, and be made ill! Such are the sentiments of the Heathen respecting that Blessed Book.

My Chinese Teacher informed me, that the Chinese ascribe the Cholera Morbus to the resentment of devils who are ill-supplied with food, clothing, &c. I told him, and many in the Temple, and in the presence of their idols, that the feasts which they were celebrating, in order to appease the devils, were themselves sinful, and therefore among the causes of the diseases which afflict mankind, which are all the punishment of sin inflicted by a just and holy God.

As I was returning from the school, I went into the Temple; and, saw there a man who avowed himself to be possessed with a spirit of divination. Before him was placed several idols, with articles of provision, knives, candles, &c. The man was practicing all kinds of violent gesticulations, until the perspiration burst from every pore; while a vast number of deluded people were anxiously waiting to hear him declare the cause of the Cholera.

"I asked two persons, standing by, the meaning of this spectacle, but they would not answer. I then asked a third, with more success, who said it was a Lo Shen, i. e. a "Descended God."

#### AMERICAN EDUCATION SOCIETY.

For the information of those unacquainted with this Society, we publish the following extract from their rules and from an Address in favor of the society, copied from the So. E. Intelligencer—

##### RULE.

1. "On the day designated every candidate for the charity of this Society, in whatever stage of his education, shall, unless otherwise specially directed, be examined at Boston, by a committee of the Board, as to the evidences of his personal piety and his motives in wishing to engage in the ministry, as well as his talents and literary attainments. At the same time he must exhibit unequivocal testimonials, from three or more serious and respectable persons, best acquainted with him and his circumstances, (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity,) stating his age, place of residence, indigence, moral and religious character, talents, learning, and serious desire to devote his life to the gospel ministry. If his examination and testimonials are satisfactory, he may be placed on the foundation for such assistance as the Directors shall judge expedient, and upon trial for three months; at the close of which period, he shall exhibit, from his instructor, or his instructors, sufficient evidence, that in point of genius, diligence, literary progress, morals and piety, he is a proper character to receive this sacred charity."

"This society was formed about 5 years ago. its members are of nearly all denominations; its beneficiaries are

numerous, and of 4 or 5 denominations, for the question is never asked an applicant, "To what sect do you belong?"

It has already, as I trust, been the means of causing joy to thrill through the choirs of Heaven, as well as to give joy on earth; and, I trust too, it has caused the power of darkness to tremble. Do you enquire who are the objects we are thus called upon to support? The answer is inscribed on Buchanan's and Warren's graves—it is written on the foreheads of most of the missionaries that ever took their lives in their hands—that ever unfurled the banner of the cross in Heathen lands. Do you ask, what is the character of the present generation of charity students? Some may speak for themselves; they may be found on India's shores—they are visiting the snows of the north—they are treading the arid plains of Africa—they are going to the isles of the ocean. I may speak for others who have not yet completed their educations. They are the ornaments of our colleges. They are generally very respectable scholars, and they often throw around them a charm by their exertions and behaviour that dazzle their most bitter enemies. I speak only of what I have seen. I have known instances in some of the most respectable colleges in our country, where the beneficiaries of the American Education Society, have strained every nerve, and shrunk from no hardships to assist themselves. More than this I have known several who by these very exertions, and struggles, have injured their constitutions, and have been forced for a time, if not permanently, to suspend their studies, and leave college. I have known the person, who, when he entered one of our highest colleges, travelled one hundred and fifty miles on foot, carrying his books and clothes under his arm; and because he was destitute of money, lodged more than one night under the branches of a cedar bush. I know the person who ranks high as a scholar and a Christian, who because he was poor, spent most of his junior year with but one sheet to his bed. I know the scholar who was ridiculed for having but one sleeve to his shirt, and not wherewith to purchase. I know too the scholar who has barely escaped the grave by teaching school to help himself through college. These are Beneficiaries of the American Education Society.

I mention these things because I think the public ought to know that they are about to send young men to the plough, who by energies & talents, dare meet any trials, and would not turn from the stoutest foe. I mention these things because this Society has among those whom she now calls her sons, many whose bosoms, glowing with love to the souls of men, will soon thrust them forth to scatter light and immortality throughout the dark places of the earth.

And now, gentlemen, I should stop. Suffer me only to add, that this Society is now destitute of funds;—it reaches out its hands to the heaven-blessed churches of America, and says, Shall we—must we, dismiss our young men? The time to decide this point seems to have arrived. It is now more than eighteen hundred years since the command was given, "Go ye into all the world, and preach the gospel to every creature." The command has been neglected—ages have rolled away—millions have been swept into eternity—and gone too without the Gospel; and shall the American Education Society, this great instrument of spreading the Gospel—shall this fall?—Our answer to this question must be speedy, or at the day of judgment. PEREGRINUS.

#### For the Christian Repository.

"Let Hercules himself do what he may,  
The cat will mew & dog will have his day."

And tho the "Watchman" gives us arguments without weight or measure, while we dabble in the pettiness of folly, we will venture a few more remarks on the means used to accomplish what is now acknowledged to be a "laudable purpose."

If the object be good; if all agree as to the "end;" if it be acknowledged that the "purpose is laudable," we need not spend a moment in proving it to be so. If we understand language, this is conceded. We should have attempted to prove what the Watchman's overleaping argument has admitted. If we need a "ministry pious and well informed," if the "purpose" of furnishing such a ministry be "laudable," then it is certainly proper to adopt some means for procuring the rich blessing—Should any one deny this we will review the subject. What means should be adopted? Evidently such as will most surely and speedily accomplish the proposed ob-

ject—such means we believe are adopted. But others deny it. And how, and why? In their ignorance, which they need take no further measures to commemorate, they misrepresent these means; and we fear would be more willing to support their own assertions, than the truth. Let us see—"God has not commanded them to collect immense sums of money by grinding the face of the poor." Is there no misrepresentation here? No perversion of language? No sacrifice of truth? No ignorance of facts? Is it so that they "grind the face of the poor?" Wretched New-England! Once her poor were the happiest poor on earth—Now alas! ousted of their few paternal acres, by holy pilferers, the bitter little of what life remains they may spend in want and misery!—coerced into the service of Education Societies, compelled, not persuaded to aid in accomplishing a "laudable purpose." O who would not curse the man that will not curse such measures.

But here we ask, by what authority shall we believe that the poor are so abused by these abominable hypocrites? We have seen no geographical statement, with the authority of a Morse or Worcester. It is announced in a Newspaper, a single Newspaper, but as there are no specifications, we are excused if we doubt the statement till some specifications are made. If definite charges are preferred, if instances are given in which the poor have been oppressed, we will no longer befriend their oppressors—Till such instances are given us, we will rest in the belief that all is a mistake. But as to "raising immense sums of money," "going to Andover or Princeton," &c. This is not "commanded." What does this mean? I acknowledge it is not written in the Bible, "Collect money—go to Andover and study,—go to Princeton and spend six years." And therefore is it not commanded? This view of the divine command is as extensive as befits a microscopic divine, graduating from the school of ignorance. For our selves we had supposed that a general command enjoining the performance of a duty, implied that all necessary means should be used to perform the commanded duty. But no, in the present case it is hardly admitted—A "laudable purpose," a sacred duty, (for controversy is here at an end,) is enjoined by reason and by scripture. But then no definite instructions are given us as to the means of accomplishing that purpose, and therefore the duty must be neglected.

This sentiment is ridiculous in the abstract; in practice what is it? Suppose the messenger sent to unloose the Ass had been stopped on his way to the village, and informed that he must not walk that road. "Christ," says he, "commanded me to do so." No, is the reply: "He commanded you to go to the village, but did not command you to walk this road." But, replies the messenger, "this is the only road to the village, of course, I was implicitly commanded to travel it." His plea is vain. He is told that he must quit the path, and travel in *acre sub terra*, or as pleases him best, and he would execute the commission of his master.

Possibly the gentleman will be disposed upon a second examination, to relinquish the objection implicitly urged in these assertions. Possibly he has yet to learn, that if these objections have any weight, they must be admitted in their utmost extent. Every action which the letter of God's law does not enjoin, is wicked, and tho it may be implicitly commanded, yet abiding by the letter, we must refrain from it. The preacher tho commanded to preach, yet as he is not commanded to open his lips, or move his tongue, must do neither. Tho the farmer is commanded to be industrious, yet as his every action is not in obedience to a particular command, let him be idle: does this sound well.

A duty is enjoined, and the discharge of that duty absolutely requires the agency of ministers pious and learned. These ministers in order to become what, "all must wish them to be" must study. They cannot study without pecuniary resources. But "there is no command" for furnishing these resources, no command for sending them to A. or P. therefore let the duty never be discharged. No ministry, but such as makes ignorance the parent of piety, and morality the ground of their hope. These, obsequious to the reputed movements of some strange spirit, may call religion reason, but we fear they would finally make it paganism. Should their writers put on the vesture of heatism, their sentiments would not expose them to the hatred of idol worshippers, or the persecutions of execrated christians. They might differ from the ancient heathen in one thing only. They needed a Homer to damn

them to everlasting fame, but these will raise to themselves a monument of perpetual infamy.

A novel system of theology appears in the last "Watchman," in the brief article, "Fanaticism." Who would blame a stranger for "meanly sneaking off," when having unwarily engaged in a contest with an intellectual Colossus? We hope the "good easy man," will continue to support his theories with such weighty arguments as have hitherto graced his productions. He has one advantage—the French proverb is in him verified: "Precepte commence, exemple acheve."—Precept begins, but example completes."

The interrogations put to the Stranger shall be noticed hereafter. At present they remind us of a story, told me, by Monsieur Ewserre, of the French school. "While travelling in Italy," said he, "I was one evening crowded into the society of superstitious zealots; and was entertained for a few moments with their conversation. The cry of fire! fire! was heard from the street—it was near, and I rushed forth to aid in the salvation of lives and property—the fire spread in the direction of the Inn, where the holy company were still engaged in "thinking about" religion. The Inn itself finally caught; but they sat like stoics of the ancient school, nor heeded the approach of the flames. I urged them," continued the narrator, "to aid in extinguishing the flames: but in vain. They declared that there was no 'command' of that import, and the sacred word nowhere enjoined it. We do not help to defeat the purposes of Deity, and shall leave the event with God, and his providence. When the devouring element approached, they retired to a more pleasant situation. And this even without any command."

Doubtless the Watchman would hail them as brethren of his own school, while he cordially condemned those sons of perdition who dared to lift their hands without a Divine command.

STRANGER.

#### CHRISTIAN REPOSITORY.

SATURDAY, JULY 27.

☞ We cannot appropriate more than three columns to P. and A. We have indulged A. to-day; but he must expect to be divided if equally lengthy again.

Concluding paragraph of "Amicus" placed here for want of room in its usual place.

The other arguments of "Paul" shall be answered in a future number, if life and health permit. Want of room and a fear of "proximity" prevents me from doing more at this time—Yet I have said enough to shew that henceforth the Trinitarians will stand before the Christian public with the name of TRITHEISM on their front!

#### CAMP MEETING.

Commences in Smyrna Circuit, 3 miles from Middletown, 5 from Cantwell's Bridge, and 10 from Smyrna, on the Levels, on Wednesday the 8th Inst. and continues until Tuesday following.

#### MISSIONARY APPOINTMENTS.

The Rev. Messrs. GRIER and BABBET, intend commencing their missionary tour, agreeably to appointment of Presbytery, on Monday evening the 29th Inst. at Doct. Read's church, Wilmington; thence to the Log, (Lower Brandywine,) at 11 o'clock, A. M. of the 30th—at 3 P. M. at such place in that neighbourhood as may be appointed; in the evening at Gilpin's Paper Mill. Wednesday the 31st at Mr. Gilbert's church, at 11 o'clock, A. M.—3 P. M. at Shellpot School-house; and in the evening at Brandywine School-house. Thursday 1st of August, at New-Port at 11 o'clock, A. M.—in the afternoon at 3 o'clock, at Oak-hill School-house;—and in the evening at Mr. Gilbert's church, Wilmington.

On Thursday 2d August, at Mr. Barr's, at 10 o'clock, A. M.—at the brick School-house (Stidhams,) at 3 o'clock, P. M.—and in the evening at 8 in New-Castle. Friday, 3d August, at Capt. Gemmills, at 10 A. M.—and at Christiana at 4 P. M. Saturday, 4th, at New-Castle, at half past 10 A. M.—at Christiana at 11 A. M.—at Mr. Belleville's, at 3 P. M.—and at Christiana and New Castle in the evening at 8 o'clock.

☞ We would gladly publish appointments for all the missions, could we be furnished with them.

Auxiliary Missionary Society of the Presbytery of New-Castle.

The annual meeting of the "AUXILIARY MISSIONARY SOCIETY OF THE PRESBYTERY OF NEW-CASTLE," will be held according to adjournment, at Upper Octorara church, on the Second Tuesday of August next, at 12 o'clock.

A. K. RUSSEL, Sec'y.

New-Ark, July 17th, 1822.

N. B. The Presbytery of New-Castle will meet at the same time and place.

#### "THE MORTER," A SATIRE ON SLAVERY.

For sale at this office and Mr. Pogue's Dry-good store. Also at Capt. McCullough's store New-Castle.—Price 12 1-2 Cents.